UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Shakespeare, Thy Name Is Marlowe! - - - - - - - - - *David Rhys Williams*

Life Magazine Presents Christianity! - - - - - - - - - - - - *Dale DeWitt*

Science and Religion at Star Island - - - - - - - - - - - - *Alfred Stiernotte*

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THE FIELD

"The world is my country, to do good is my Religion"

National Motto

The American Humanist Association, through its Committee on Church and State, issued a protest recently against the adoption by Congress of "In God We Trust" as a national motto, and simultaneously objected to the inclusion of the phrase "loyalty to God" in a proposed "Code of Ethics for Government Service." "This is not a clerical state," said the protest, "and the Constitution forbids any religious test for public office. If our nation is to be neutral in matters of religious belief, we should not attempt to incorporate any fragments of theistic creed into our governmental structure by legislation. Piety on paper is particularly suspect in an election year."

(The motto "In God We Trust" was adopted by the House of Representatives without debate on April 16th, and will reach a Senate committee for action soon. "The Code of Ethics for Government Service," including the "loyalty to God" phrase, has been favorably reported by a House subcommittee in a Concurrent Resolution and is awaiting action by the House Committee on Post Office and Civil Service.)

The Humanist group, headed by Prof. George E. Axtelle of New York University, pointed out that the "loyalty to God" phrase had been included in a proposed code of ethics for government employees over the objection of the United States Civil Service Commission, which had found the phrase potentially offensive to the "spiritual beliefs" of some employees. As a replacement for the phrase, "loyalty to God," in the code, the Humanist committee suggested the adoption of the phrase favored by the Civil Service Commission, "devotion to country and to the highest ideals of the American spiritual and democratic heritage."

The Humanist committee in continuing its protest said: "The principle of church-state separation established by our Constitution is being endangered by a series of tiny but significant erosions. If the present drift continues, the unorthodox citi-

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UNITY

VOLUME CXLII MAY-JUNE, 1956 No. 2

EDITORIAL

Now that the May Meetings in Boston are over, all who had any part in them should feel a sense of great satisfaction. The meetings were well attended, and there were reports of good achievements. Freedom and liberality were much in evidence. Unitarians really faced up to the problems of integration. Three leading Negro educators and leaders of action addressed three of the most important events of the week, and the Unitarian Fellowship for Social Justice gave a merit award to the leader of the Montgomery boycott movement. The United Unitarian Appeal and the Unitarian Service Committee recorded successful financial campaigns. The problems of Unitarian-Universalist relations, which some had feared might occasion fireworks, were amicably discussed and the Interim Commission's Report was overwhelmingly approved. It should be pointed out, however, that the adoption of the Report does not commit the American Unitarian Association to merger. It only commits the Association to the pursuit of procedures that will determine the will of the denomination. There are many and grave problems to be solved, and the procedures adopted will give ample opportunity for decisions at the grass-roots level. One unique happening of the week was the election to the Board of Directors of the American Unitarian Association of two members who were nominated by petition. Heretofore nomination by petition has been regarded as the kiss of death. It can be confidently predicted that this method will be increasingly used in the years ahead for the nomination of not only board members but of officers as well. This report on the May Meetings must not be concluded without reference to the markedly successful Anniversary Sermon by Dr. Berkeley Blake and the magnificent address by Dr. John Howland Lathrop. These two elder statesmen proved that radical thought is not limited to those who are young in years. All in all, the May Meetings in Boston marked a high point in the life of the Unitarian Movement. Curtis W. Reese.

Shakespeare, Thy Name Is Marlowe!

DAVID RHYS WILLIAMS

This year marks the 392nd anniversary of the birth of Christopher Marlowe, one of the great geniuses of all time—an English poet and playwright, whose life was as tragic and sorrowful as any tragedy which he or anyone else has ever written.

Because he possessed a venturesome and inquiring mind, when he came to examine the claims of religion, he felt obliged to take essentially what we call today a liberal religious position. He wrote a book on the Trinity, in which he rejected the orthodox doctrines of the Virgin Birth, the Deity of Jesus, and the Infallibility of the Bible.

For this heresy, he was eventually indicted and arrested at a time when the dreaded penalty for heresy was to be burned alive at the stake. But this penalty he was not destined to pay, for ten days after his arrest, while out on bail, he was allegedly murdered in a drunken brawl at some wayside tavern and then buried in an anonymous grave.

And thereby hangs the mystery behind the tragic life of Christopher Marlowe.

This year may well take us behind the scenes of that mystery for the first time and prove beyond all reasonable doubt that Marlowe's own devoted patron and protector, Sir Thomas Walsingham, as head of Queen Elizabeth's Secret Service, deliberately staged the faked murder of his protegé in order to permit him to escape the impending death penalty and thus to go quietly into a voluntary exile on the continent of Europe, there to continue his brilliant literary endeavors in more or less freedom from the fear of being apprehended.

This year may well see conclusive evidence uncovered to prove beyond any reasonable doubt that Christopher Marlowe not only did continue to carry on his literary labors but that he is the real author of the magnificent plays and sonnets which were later registered in the name of one William Shakespeare, an actor in the Globe Theatre of London.

Many creative literary artists who know what is involved in producing literature of a high quality have long seriously questioned the authorship of Shakespeare. Henry James has said: "I am sort of haunted by the conviction that the divine William was the biggest and most successful fraud ever practiced on a patient world."

The distinguished editor and scholar, Henry Watterson, says: "The man who can believe that William Shakespeare of Stratford-on-Avon wrote the dramas that stand in his name could believe that Benedict Arnold wrote the Declaration of Independence and Herbert Spencer the novels of Dickens."

Mark Twain has said in reference to Shakespeare:

> About him you can find nothing. We can go to the records and find out the life history of every renowned horse of modern times—but not Shakespeare. There are many reasons for this, but there is one worth all the rest put together—he hadn't any history to tell.

Nathaniel Hawthorne, Ralph Waldo Emerson, Walt Whitman, Oliver Wendell Holmes, John Greenleaf Whittier, Sigmund Freud, Lord Palmerston, Prince Bismarck—all these took the position that there was something incredible about Shakespeare's authorship. They have been agreed on only one point, viz., that Shakespeare could not have been the author.

The genius who wrote those magnificent plays and sonnets was not only a brilliant mind but a highly educated person—either college-educated or self-educated. Also, he must have moved freely in the highest court circles and traveled on the continent of Europe and lived for some time in Italy.

But there is no evidence to show that the William Shakespeare of Stratford possessed a common school education, or even owned a book, or could have had a fighting chance to educate himself outside of a college, because there were no public libraries in his day, no grammars, no dictionaries as in the days of Abraham Lincoln (who had been able to educate himself).

Almost all the books which the author of those plays would have had to read, to be self-educated, were at Oxford and Cambridge Universities—fastened down by chains to reading desks—from which the general public was rigorously excluded, for such books in those days were as precious as jewels. They were open only to formally registered students. There is no record of William Shakespeare being among those so registered, but there is abundant record of Marlowe's presence at Cambridge.

Charles Dickens has declared: "The life of William Shakespeare is a fine mystery, and I tremble every day lest something should turn up." Well, something at last has turned up to cause Dickens really to tremble.

Calvin Hoffman, an American poet and playwright, after twenty years of research has uncovered a mass of new evidence on the controversy, all of which points in but one direction, viz., to the authorship of Christopher Marlowe. In a book recently published entitled, *The Murder of the Man Who Was Shakespeare,* Calvin Hoffman presents this new evidence in logical and convincing order.

It is the argument of this book which has brought about the recent permission of an English court to open the tomb of Sir Thomas Walsingham, news of which was widely heralded in the public press.

The grudging permission obtained allowed only the examination of the entrance to the tomb. No papers were found among the quantities of sand uncovered, but obviously none should have been expected. Pharaoh Akhnaton's famous "Ode to Aton" was not found in the entrance of his tomb but inside his coffin. Permission must now be obtained to examine the coffins in the Walsingham crypt. If this archeological investigation is worth doing at all, it should be done thoroughly.

Here is the argument in telescoped form.

1. Over seventy years ago Dr. T. C. Mendenhall of Ohio State University devised a finger-print method for determining a given author's literary style. It involves counting the one-letter words, two-letter words, three-, four-, and plus-lettered words, and plotting the curve of their ratio one to another. He found that this finger-print remained constant whether that author wrote in prose or poetry—whether he wrote in his youth or again in his old age—and differed from that of all other authors as the physical markings on the fingers. He published his findings in a scientific journal.

In 1901 a wealthy Bostonian, firmly believing that Francis Bacon must have written the works attributed to Shakespeare, employed Dr. Mendenhall to use his method in an examination of all the literary offerings

of the Elizabethan era. The results showed that the ratio-curves of the known works of Bacon and the works attributed to Shakespeare were poles apart. The wealthy advocate of Bacon was, of course, sadly disappointed, but there was one author of that period whose known works showed a ratio-curve identical with that of Shakespeare.

Dr. Mendenhall as a scientist did not claim his method necessarily proved anything, but declared that if it proved that Bacon did not write those magnificent plays, it also proved either that Marlowe did, or if Shakespeare and Marlowe are not one and the same person then this is the only instance of two authors possessing identical ratio-curves thus far discovered, and most of the British and American authors have already been tested.

2. Both Marlowe and Shakespeare were born in the same year, only two months apart. What do we know about Shakespeare between his birth and May 30, 1593, the date of the alleged death of Marlowe? Only three documented facts, and three only. A record of his baptism, his marriage to Ann Hathaway at eighteen and his fatherhood of three children at age twenty-one. Nothing more! There is no record of his education or of anything he said or did. None of the writers during this period so much as mention his name. No one in court circles seems to have heard of him. Not a single sonnet or play is attributed to him—not until four months after the alleged murder of Marlowe.

What do we know about Marlowe? We know that this son of a shoemaker was so brilliant he was given a scholarship to the Cathedral School at Canterbury, later a scholarship to Corpus Christi College of Cambridge University where he earned a B.A. degree, and still another scholarship to obtain a Master's degree.

His first plays were produced in London before he left Corpus Christi.

Sir Thomas Walsingham, admiring his brilliancy, became his patron and was proud to introduce him to court circles in which he freely moved, both on his own account and because his brother, Sir Francis, was the Queen's Secretary of State. Soon thereafter Marlowe was invited to join a group of intellectuals which centered around Sir Walter Raleigh, most of whom were inclined to heretical views in religion.

It was Marlowe who introduced sonorous blank verse to the English world, and the first to do away with unity of time, place, and action. He was widely hailed as the most gifted and original playwright of his time.

And then he wrote his pamphlet on the Trinity. The acclaim suddenly ceased and execration came instead. Eventually he was arrested on the charge of heresy but his powerful friends were able to get him out on bail. Ten days after his arrest, his alleged murder conveniently took place.

3. The report of the Queen's Coroner claims that Marlowe was killed in a brawl by one Ingram Frizer, to which two companions present testify it was done in self-defense. This report was not made public until 1925. Who were the three men involved? Their names are given. All three were in the employ of Sir Thomas Walsingham, the devoted patron of Marlowe.

There is documentary evidence to show that Ingram Frizer was rehired by Sir Thomas the day after he was pardoned and that all three were in his secret service for years thereafter. Is it likely that Marlowe's patron would have connived in his death, or is it more likely that he cooperated to provide his protegé a way of escape from the penalty of death at the stake?

4. There is much evidence to show that Marlowe must have survived the date of his alleged murder, sojourned on the continent, and probably returned after the main fury against him had subsided to take refuge on the large and wooded estate of his patron. For when his play *The Jew of Malta* was republished, as it was seven years after the date of his alleged decease, there was included an introductory poem that was not in the play when it was first published—a poem which seems to tell the world that the author is still alive and has returned for at least a brief visit to England. It reads:

Albeit the world think Machevil is dead,
Yet was his soul but flown beyond the Alps,
And now the Guize* is dead, is come from France
To view this land and frolic with his friends.
To some perhaps my name is odious,
But such as love me guard me from their tongues,
And let them know that I am Machevil,
And weigh not men and therefore not men's words:
Admired I am of those that hate me most.
Though some speak openly against my books
Yet will they read me and thereby attain
To Peter's Chair: and when they cast me off,
Are poisoned by my climbing followers.
I count religion but a childish toy,
And hold there is no sin but Ignorance.
Birds of the Air will tell of murders past;
I am ashamed to hear such fooleries: . . . .

But . . . . . I come not, I,
To read a lecture here in Britain,
But to present the Tragedy of a Jew. . . .
I crave but this, grace him as he deserves,
And let him not be entertained the worse
Because he favors me.

5. Many of the sonnets attributed to Shakespeare proclaim the sadness of a man who is obviously in exile and desperately anxious to tell some of his friends at least who he really is. It was the custom among authors in those days to address their patrons in affectionate and endearing terms. Here are excerpts from Sonnets 26, 36, and 76:

Lord of my love to whom in vassalage
Thy merit hath my duty strongly knit
To thee I send this written embassage
To witness duty, not to show my wit.

Let me confess that we two must be twain
Although our undivided loves are one.
I may not evermore acknowledge thee
Lest my bewailed guilt should do thee shame
Nor thou with public kindness honor me
Unless thou take that honor from thy name.

Why write I still all one, ever the same
And keep inventions in a noted weed
That every word doth almost tell my name
Showing their birth and where they did proceed.

Surely this author and the one addressed must have shared some common guilt. Mr. Hoffman believes this is Marlowe trying to comfort his patron and himself on their mutual sad fate. He quotes many passages from those sonnets to indicate that the author is a tortured and frustrated soul trying desperately to tell his friends who he really is without betraying the guarded secret to his enemies.

6. The first poem to be attributed to Shakespeare, *Venus and Adonis,* appeared four months after the alleged death of Marlowe, but it was first registered with the Stationer's Company of London anonymously —just a few days before Marlowe's arrest. Thereafter,

*This is a reference to the "Duke of Guize" who was the persecutor of heretics in Marlowe's drama, *The Massacre of Paris.*

several plays reminiscent of Marlowe's style and literary imagination begin to appear under the name of Shakespeare, which are duly published. But when the complete works of Shakespeare were published for the first time in the Folio of 1623, seven years after the death of the Shakespeare of Stratford-on-Avon, there were included twenty new plays never before disclosed to the public.

Why was the publication of these plays, constituting much the larger offering and the larger fame, postponed so long? Was there anything shameful in the life of the gentleman from Stratford to warrant such a postponement? On the contrary, he was a respected and respectable man who was buried under respectable religious auspices. But if Marlowe were their real author, there was an adequate reason for such postponement of publication, for these plays contain so many plagiarisms of Marlowe's known works as to proclaim his own authorship prematurely.

7. The First Folio carried an engraving of the author which the world has known as the image of Shakespeare. But there has been discovered a portrait of Marlowe painted when he was a student at Cambridge where in fact it was found. There has also been discovered a portrait of the gentleman from Stratford—whose last will and testament mentions a bequest of his second best bed to his wife and many other such bequests, but no bequest of books nor the slightest mention of any of his alleged writings.

What resemblance does the image printed in the First Folio bear to the portrait of the Stratford Shakespeare? None whatsoever, no more than Henry W. Longfellow looks like Jack Dempsey. What resemblance to the portrait of Marlowe found in Cambridge? A very striking resemblance. It is the Cambridge student with fifteen to twenty years added.

8. The argument of plagiarism, it seems to me, is the most cogent of all. If Marlowe was not Shakespeare, then Shakespeare was guilty of being among the world's most brazen plagiarists, for there are at least two hundred instances listed by Mr. Hoffman in his book where Shakespeare steals whole lines and even sections of Marlowe's verse, which would be only natural and legitimate if Marlowe were repeating himself. Here is just one example. In Shakespeare's *Merry Wives of Windsor,* Act 3: Scene 1, we read:

To shallow rivers to whose falls
Melodious birds sing madrigalls.
There will we make our beds of roses,
And a thousand fragrant posies.

In Marlowe's *Passionate Shepherd to His Love* written while he was still a student at Cambridge University, we read:

By shallow rivers to whose falls
Melodious birds sing madrigalls.
And I will make thee beds of roses
And a Thousand fragrant posies.

9. When Marlowe's death was rumored, most of the major contemporary poets either publicly praised and acclaimed or severely criticized and condemned him—but few ignored him. When Shakespeare died, none of his contemporaries said a word one way or the other. His son-in-law writes in his diary this line: "My father-in-law died on Thursday."

Not until the First Folio is published seven years later does any poet, including Ben Johnson, pay tribute, and then we have four tributes to the works of Shakespeare but not one word showing any personal acquaintance with the man himself.

There is one tribute among the four which is most significant, signed merely by the initials J. M. It seems to indicate that this poet, at least, recognizes the hoax of Marlowe's alleged early death and identifies him from the quality of his verse, even though that verse bears the name of another. He writes:

We wondered, Shakespeare, that thou wentst so soon
From the World's stage to the Grave's tiring room.
We thought thee dead—but this thy printed worth
Tells thy Spectators, that thou wentst but forth
To enter with applause. An Actor's art
Can die and live to act a second part.
That's but an Exit of mortality.
This a Re-Entrance to a Plaudity.

10. Finally there is the argument based on the eight plays bearing the name of William Shakespeare which were not included in the First Folio of 1623 but registered in the Stationer's Company of London or elsewhere in his name.

One of these, entitled *Pericles,* scholars believe should be included in the Shakespeare canon. The other seven almost all scholars reject as so inferior as to be unworthy of inclusion. But surely the scholars must realize that when they abandon any ascription to Shakespeare as the infallible criterion of authorship, then they open up the whole question of the authorship of the First Folio, which is precisely what is now being urged should be done.

Without that ascription, would anyone but Marlowe have been thought of as the real author, had not the rumors of his early death been already accepted as the truth? As Algernon Swinburne has so well said: "Marlowe is the great discoverer; the most daring and inspired pioneer in all poetic literature. Before Marlowe there was no genuine blank verse and genuine tragedy in our language."

Some of the verse in the rejected plays is so inferior as to be only a little better than the doggerel that appears as an epitaph over the grave in Stratford:

Good friend, for Jesus' sake forebear
To dig the dust enclosed here.
Blest be the man that spares these stones
And curst be he that moves my bones.

Either the man buried there wrote that epitaph and requested its use, or some responsible member of his family sanctioned its use as an appropriate legend. In either case the epitaph tells us something about the literary calibre of the one whose body rests beneath it. Or it suggests the reasonable surmise that its curse was deliberately devised as a temporary protection for the grave, until a less superstititous generation should arise with sufficient curiosity to look upon the literary inferiority of the epitaph as a clever invitation to do precisely what it obviously forbids.

Many attempts have been made to get permission to look into that grave but thus far none has been successful. Nothing can be done about looking into the grave of Marlowe because to this day it has not been discovered.

Who wrote the plays and sonnets attributed to Shakespeare? As a layman and not an expert, perhaps I am not entitled to an opinion, but, in so far as I am entitled, let me say that I am convinced that Marlowe must have written them and no one else. I believe the case for his authorship has already been established.

I could, of course, be mistaken, but it seems to me that the theory of Marlowe's authorship solves more mysteries than it creates, while the Shakespearean theory creates more mysteries than it solves. It seems to me that not to be able to recognize the towering genius

of Marlowe, under the sheltering tent of Shakespeare's name, is like going to the circus and missing the elephant or not noticing "the tallest man in the world" on exhibition. At any rate, since no life of Shakespeare was written until nearly a hundred years after his death, and since today we have more facts about both Shakespeare and Marlowe than early biographers possessed, surely the whole controversial problem of authorship should be thoroughly reexamined and reappraised.

Let us keep in mind that it was the orthodox mind which brought about the original tragedy in Marlowe's life, and it is the orthodox mind today which is most likely to delay the vindication of his early fame.

The question arises: What difference does it make who wrote the magnificent plays and sonnets? There they are to be read and enjoyed! Yes, to be read and enjoyed, but not to be adequately understood and appreciated without knowng as much as we can about the life and character of the author, who must have been acquainted with "the slings and arrows of outrageous fortune" and who wrote:

The time is out of joint! O cursed spite
That ever I was born to set it right!

Life Magazine Presents Christianity!

DALE DeWITT

With a loud roll of publicity drums *Life Magazine* heralded a special number at Christmastime, the purpose of which was to present Christianity to the American public. In due time, dated December 26, 1955, but on the newsstands and in the mails earlier, the handsome gold and red publication appeared. On the cover was a reproduction of a sculptured crucifix. As a *tour de force* in journalism it was impressive. Opening with a brief article called "The Testimony of a Devout President," the contents were in three sections: The Heritage of Christianity; Christianity in the United States; and Christianity beyond the United States—twenty-six articles and features. More than five million copies were distributed throughout the nation. This was the climax, in a sense, to a series of articles on world religions.

We are in a period of great interest in religion in this country, a fact that has generally been recognized and duly exploited in the field of journalism. *Look Magazine* has offered a series of articles on the different denominations. Other magazines have been printing featured articles on religious subjects. So, religion has become a great factor in the most highly developed publicity business the world has ever seen. *Life Magazine's* presentation is at the apex of this vast impact-producing scheme of things.

What has *Life* done with Christianity? How adequately is it presented? What does Christianity look like encased in modern journalism?

To try to answer such questions let me offer a sort of critical review of this issue and make some comments on the present status of Christianity.

In the first place I should like to say that from the standpoint of reverence, dignity, and tone there is nothing unfavorable. This is as would be expected, for the publisher comes from a religious family and is closely involved in the Christian religion, as is his wife. Mr. Luce's parents were missionaries in China. He has shown a constant interest in religion and is a member of the board of trustees of Union Theological Seminary in New York. His wife, the Ambassador to Italy, is a devout Roman Catholic, whose religion has received due public notice.

The illustrations in the magazine are interesting—great paintings, typical religious scenes, and activities of our time.

As for the written material, it seems to me to be well-balanced, and the authors are religionists of distinction. The content bears the stamp of historical accuracy, and in view of the character of the assignment is reasonably objective. I understand that many criticisms have come to *Life Magazine* about the content, but I strongly suspect that these grow out of viewpoints which would seek a more biased, or less balanced result. I might, and I think I may in this article, give evidence of a viewpoint which might seem biased, but the bias is not in respect to the manner of presentation. For instance, I might be expected to protest the fact that in the listing of denominations and their beliefs Unitarianism is relegated to the approximate status of a footnote along with Friends, Jehovah's Witnesses, Seventh Day Adventists, and Christian Scientists. I am not inclined to do so, for we are a very small group and in the orthodox Christian perspective not important. Numerically we are not a significant body. I hope the accuracy of figures in other cases is better, however, for the mention of consideration of merger with Universalists carried the estimate of a combined total of 150,000 members. It would be nearer 130,000 and the mention of 500,000 throughout the world would be a great exaggeration. When a representative of *Life* phoned my office to read what was to be said about Unitarians, and some corrections were suggested, it was stated that it was too late for any major changes. It was possible to secure the change of one word—the words "They hold" certain doctrines were changed to "Most hold" certain doctrines. Unitarians will understand the point of this.

Editorially the issue begins with a statement related to the depicting of the story of Jesus in art. This statement is, I believe, the crux of the approach to the whole subject. It is said: "Since its birth almost 2000 years ago Christianity has centered about one forceful conviction—the divinity of Christ. This belief that God sent His Son to earth in the person of Jesus, who lived as humans live and suffered as humans suffer, separates Christianity from all other religions." I do not see that we can take issue with this, basically. This is probably the belief of 99 and a large fraction of per cent of all who call themselves Christian, and it is the basis of the three large branches of Christianity, Eastern Orthodox, Roman Catholic, and Protestant. It is the criterion for membership of denominations in the National Council of Churches of Christ in the United States. This fact, of course, excludes Unitarians from official Christianity. But it is quite accurate.

The major article of the Christmas number, "The Onward March of Christian Faith," is written by Dr. Paul Hutchinson, Editor of the *Christian Century*, the leading interdenominational Protestant Journal. Dr.

Hutchinson is well-qualified for his task in terms of acquaintance with present-day Christianity, in scholarly training, and as a journalist. The only problem the magazine faced here is that he is a Protestant. A similar problem would have been present had a Catholic, Eastern Orthodox, or a non-religious scholar been chosen. This problem could not have been escaped.

Dr. Hutchinson writes interestingly and clearly. He begins by stating that Christianity is the most widely spread of religions, embraces the largest number of adherents, and makes the most stupendous claims for the divinity of its founder and the finality of its teaching. He admits frankly the many divisions in Christendom but claims that in ultimate allegiance they are one. He covers the history of Christianity from the time of Jesus through its early period, the Middle Ages with the consolidation of the teachings of Catholicism through the influence of Thomas Aquinas, St. Augustine, and St. Francis of Assisi. Then the period of the Reformation, the Counter-Reformation, and down to the present in this country.

While this is an informative and well-written survey, it is frankly limited in what could be included, and is selective in emphasis. This could not be avoided. But it clearly has the flavor of being written from within the fold. It is the presentation of Christianity from the standpoint of those who have made Christianity what it is. It is neither fully objective, nor critically accurate. Let us say it is accurate historically, but not accurate in flavor or tone. The frailties of St. Paul, Martin Luther, John Calvin, and great Catholic leaders appear as very faint shadows of a brilliant outline of virtue. The great destructive evils of narrowness, persecution, and terrorism which have been a part of Christianity are rather naturally omitted.

Then, too, the excuse of lack of space seems not quite sufficient for overlooking the challenging extensions of the Reformation that, had they been successful, might have given present-day Christianity a different character—certain movements such as Anabaptists, Socinians, and other independent groups.

The editorial of the magazine represents the major propaganda bias of the publication. It makes a plea that while the Constitution of the United States provides what have been called articles of peace, representing separation of Church and State, the great founders and leaders of the nation believed American freedom and the American nation derived from a belief in God. Without adequately clarifying the point the editorial assumes that religion and human liberty are natural allies.

There are two things basically wrong with these ideas. One is the attempt to equate the natural religious reverence of the founders—reflecting their times—with profound theological erudition. With the possible exception of Thomas Jefferson and Thomas Paine few of the great leaders of America were culturally equipped to relate theology and government in any way. Most of them must have felt an urge to impress their fellow Americans with their piety, and this partly for political reasons. This is no basis on which subtly to attempt to make a crack in the wall of separation of Church and State. The other point is more serious: the dependence of liberty upon religion. This is an easy point to state but an objective study will make it clear to anyone that the greater congeniality of most religion, including Christianity, is on the side of authoritarianism as a philosophy rather than freedom. This is an area of thought that badly needs more careful exploration.

In the attempt at fairness and balance, three articles on Catholicism are presented. First the working activity of the Archdiocese of Chicago and, secondly, the cloistered life of a Benedictine monastery; and then an article entitled "Special Catholic Challenges," by an eminent Catholic philosopher, Father Murray. These are rather frank presentations of Catholicism and its position today, and balance certain articles on Protestantism to which I shall refer briefly. I am not especially equipped to evaluate the Catholic articles and will, for lack of space, omit any analysis of them.

Let me, in the remaining comments of this survey, speak briefly of the articles on Protestant Christianity. The first is called "The World, the Flesh, and the Devil." This is a discussion of what are stated as ever present problems of Christianity which have long been recognized and are now being reinterpreted by modern religious leaders. These are the problems of what attitudes to take toward the physical experiences of life, what to do about worldly interests of social relationships, and what to do about the seriousness of evil. Christianity has alternated between the statement of St. Paul that "nothing is unclean of itself, but to him that accounteth anything to be unclean, to him it is unclean," and the opposite extreme of considering the flesh evil, as illustrated by those who have felt that the body must be punished, or a rigid puritanical attitude taken. Elements of the faith have deprecated physical health or joy, for fear the soul would be neglected. The problem of the world is presented as the concern of people with economic prosperity, comforts of living and pleasant surroundings. The problem of evil to Christianity is stated as the modern tendency to overestimate the perfectibility of man and ignore the power and inevitable resurgence of evil.

The discussion of these problems seems to be one of the least satisfactory parts of the magazine. In spite of all the eminent people quoted, and emphasis upon the thinking of modern religious leaders, one gets the impression of a religion perpetuating these problems, and keeping them to the forefront of perplexity rather than offering anything new or creative in dealing with them. There seems to be a preference for paradox in the extremes of attitudes toward the physical body rather than for resolving them. One might expect that sooner or later the Christian religion would try to find a formula whereby spiritual values could be related to physical health and creative physical experiences. Not so. There appears a continuation of the idea that it is good for the soul if there is a tension between self-mortification and excessive physical pleasure.

There seems to be an equal hesitancy about solutions of social relations. "The Christian must keep a careful distinction between the world's concerns and his own." It is stated: "The soul is dedicated by its own doctrine to a world beyond this world. The Christian's very value to our civilization is his detachment from it. The firmer his faith, the better he knows that neither war nor peace, civilization nor catastrophe, prosperity or adversity are for him the end of life or hope or responsibility. This world is not his home." Here is a frankness that should be evaluated on its own ground. Cannot Christianity, rather than this, move toward a realization that the world is his home for a long time, and that it is a time of spiritual growth, creative living and meaningfulness, and whatever the ultimate outcome, living for the world is a responsibility as great, at least, as trying to live beyond it? Yet we do not find any such approach in this material.

As to the problem of evil, here again we find no new development of attitude. The article says: "There is evidently an active principle of gratuitous evil in this world." It speaks of this principle as the Devil and says: "The Devil's challenge to American Christians is first that they should complete the unmasking of his pretended nonexistence; and, secondly, that they should do their best to anticipate his next major disguises."

It would be naive, of course, to take this in too literal terms, but I sense that the author of the article and the theologians and editors he represents want, at all costs, to sustain the existence of this principle of evil in life. They fall into the cliché common among theologians today of speaking scornfully of what they call "the shallow optimism of the 19th Century idea of man's social and moral progress" and say that this has been exploded by events.

Well, here again there is a chance for some creative thinking along the lines of outwitting the Devil through the improvement of man, but apparently they feel that it would be disastrous to their doctrinal system to admit the possibility of much human improvement.

In some ways this particular article is the most discouraging part of the magazine.

There is, as might be expected of competent journalism, a brief article and a spread of pictures on Billy Graham, spoken of as the most famous leader in the world. I am not entirely sure what the commentary should be that Christianity's most famous person today is Billy Graham—especially in relation to Hinduism's producing the recent most famous religious leader, Mahatma Gandhi.

To my mind the most interesting article—certainly the most dramatic, exciting, and most readable article—is one entitled "Frontier's Rugged Basis for American Protestantism," by Robert Wallace, a *Life Magazine* staff writer, not a theologian. The subtitle is "Along the Frontier, Heavy Fisted Preachers Established the Word and Fear of God." This is a story of revival meetings, camp meetings, circuit riders, the aggressive sectarianism of Baptists, Methodists, Presbyterians, Congregationalists, Disciples of Christ, etc. It is of the day of Peter Cartwright, Alexander Campbell, Barton Stone, Francis Asbury. These heroic men grappled with a formless, scattering, sinful, anti-religious advance throughout the country of settlers of the West. The story has been told before but it is an integral part of American Christianity; and unschooled, uncouth, and weird as was the religion preached, it had imagination, heroism, practicality, and strength that are unique in religious history. The erudite of today no doubt are superior in posture, but here is an adaptation of the Christian religion as rugged as mankind itself.

So, all in all, through this brief review of the Christmas issue of *Life Magazine* it can be seen as a somewhat staggering effort to present nearly 2,000 years of the most extensive and impressive religion the world has ever seen. At the beginning we phrased a question: "What does Christianity look like encased in modern journalism?" Let me make just a few statements as to how it looks to me as a liberal religionist, a free religionist, a Unitarian. I comment also as one whose immediate ancestors were settlers of the West (among whom I spent my early boyhood),—participants in frontier religion, acquainted with camp meetings and fundamentalistic religion—and who has been involved in the period of the liberalizing of modernist Christianity before I became unorthodox.

First, it looks to me like a religion that has developed its major doctrinal positions in 2,000 years clearly and will not greatly change. This Christianity took a long, hard look at modernity 25 or 30 years ago and began an adjustment to new knowledge and new ways. The modernist controversy of Harry Emerson Fosdick and others resulted. But modernism was short-lived. The tide turned as Christians shuddered at the accommodation of doctrine to new knowledge, and decided to discount the world of reality and return to the intricate world of theology. The era of Niebuhr, Tillich, and others emerged and the historic doctrinal position of Christianity was saved. It was saved in an intellectually complicated fashion, but we must come to the conclusion that what in the modernist period was called fundamentalism has triumphed in new clothes.

It therefore looks as if Christianity will not change in its basic character and position. It is now more deeply crystallized than ever. The divinity of Jesus, the trinity, the fatherhood of a personal God, original sin, a supernatural world, salvation by grace, all the historic positions are in it for good.

I am not sure whether this is fortunate for the world or not but the triumph of doctrinalism means that religious liberals must, if this remains, technically at least, find a home outside historic Christianity. The simple religion of Jesus, once talked about by liberals, can no longer be considered Christianity.

Another point I should like to bring out is that I think modern-minded, objective-minded, liberal-minded people who respect the system of knowledge offered by science and human experience will increasingly find this doctrinal Christianity an unlovely thing. I think such people, even reading this issue of *Life* with friendliness and reverence, will nevertheless feel a dissatisfied uneasiness within themselves about it all. If they look deeper and think longer, the chances are they will find this uneasiness coming closer to being revulsion.

A sadness, then, is the dominant note of feeling that emerges and I believe will emerge increasingly for large numbers of people as they have seen *Life Magazine* present Christianity.

A New Faith

Our hopes for the evolution of man and our most indispensable guide are bound up with all that we can learn of man's past and all that we can measure of his present.

Man has been brought into a line with the rest of life; a mysterious chasm has been filled up; a few fruitful hints have been received which make the development of all life more intelligible. This has, on the one hand, given a mighty impulse to the study of nature and to the accumulation of facts now seen to bear such infinite possibilities of farther advance, just as the discovery of America in the fifteenth century produced a like spirit of adventure which led men to all parts of the globe. On the other hand, this devotion to truth, this instinctive search after the causes of things has become what may be called a new faith. The fruits of this scientific spirit are sincerity, patience, humility, the love of nature, and the love of man.

—*The New Spirit*
HAVELOCK ELLIS.

Science and Religion at Star Island

ALFRED STIERNOTTE

So successful was the first Conference on Religion in the Age of Science held in 1954 at Star Island that a second gathering took place in the following year with a distinguished galaxy of scientists, philosophers, and clergymen. It might appear that continued reaction to issues of international relations and East-West tensions would tend to depress, if not to nullify, the explorations of the familiar theme of science and religion for the sake of these seemingly more urgent concerns. One was aware, however, that significant steps were taken to make relevant the perspective of science which liberal religion has to face in order to examine new grounds of rapprochement on a much higher level of discussion than characterized the evolution-theology tangles of the last century, and the battles over Fundamentalism in which many Unitarians took part—notably Drs. Albert C. Dieffenbach, Curtis Reese, and John Dietrich—in those glorious 1920s when a rational world seemed to be on the horizon.

Out of the richness of material absorbed by an audience avid for intellectual enlightenment and religious emancipation, only a few of the significant personalities and their contributions may be summarized. Professors Philip Frank of Harvard and Henry Margenau of Yale illuminated the first Conference by several lectures on the meaning of the scientific method. Dr. Margenau drew largely on the contents of his volume, *The Nature of Physical Reality,* to illustrate the method of science in patiently pursuing observations, experimentations and verifications in order to enable the research worker to formulate a theory to account for the phenomena under observation.

Professor Margenau made use of the term "mental construct" to mean that scientific theories are the result of an elaboration of the mind to account for a consistent number of observations of events in nature. Of course, if observations are not consistent, a modified theory or new "mental construct" is required to take care of the apparent lack of consistency and produce a new formulation of the theory. In this way it is clear that science gains by this rigorous procedure of self-criticism, and one wishes that religion would gain by a similar process.

Dr. Margenau and his friend, Professor Northrop, are known for their contribution to philosophy known as the postulation of "epistemic correlations." Without getting involved in deep philosophical waters, let it be said at once that this is simply a method of reconciling the everyday objects of our experience—table and chairs, church pews and banking counters—with the scientific objects which are familiar to everyone, though never directly observed, such as atoms, electrons, positrons, mesons, isotopes, etc. This is a real philosophical problem, and John Dewey, A. E. Murphy, Roy Wood Sellars, and many others have tackled it. Let it be said that Professor Margenau's contribution is an important attempt at a solution; though the solution has the merit which is possessed by every other philosophical solution: it is not accepted by all philosophers!

Professor Philip Frank, author of *Relativity: a Richer Truth,* published by the Beacon Press, and many other works, also enlightened his audience as to the nature of a scientific theory, and one felt that the tenor of his remarks was strongly influenced by Viennese positivism. However, one of the significant vistas he presented had to do with the place of aesthetics in scientific theories. When more than one theory can be constructed to account for a set of data, then the theory which appeals to the aesthetic sense of the scientist is the one usually chosen.

That aesthetics is never very far from science was a theme which animated the versatile, talented, scholarly, humorous, and profound Harlow Shapley, Director Emeritus of the Harvard Observatory, measurer and weigher of the galaxy, discoverer of its center hidden behind the clouds of Sagittarius, and deeply interested in social ideals. He was one of the most active lecturers at both Conferences, and in the first he showed a number of lantern slides picturing the solar system, his beloved galaxies, and a rapid succession of the forms of life in the billion years or more of earthly evolution. He feels entirely at home in the grandiose immensities of the heavens which his vast erudition has enabled him to master both temporally and spatially. He possesses the poetry of the heavens as much as Camille Flammarion, his French colleague, ever did! He is fond of stating that the sun will preserve its present radiating power for many more billions of years, and one gathers that the important idea he wishes to convey is that the energies of an orderly universe may be relied upon to promote human life on this planet for untold ages to come. The only hesitancy we need have is about the decisions of this little creature, man, lost in the immensities of the infinitely large and the infinitely small—a theme greatly engrossing Pascal—and whether these decisions will be for good or for evil.

Dr. Shapley is able to lead up to these momentous questions by beginning a discussion from the most matter of fact phenomena, the rocks of Star Island, for instance. He will gather a group about him on the porch, direct their gaze at the waves thrashing about amid the rocky shore, and, before his auditors realize it, he has taken them on a far journey beyond Star Island, beyond Boston and the confines of our galaxy, where he introduces us to our next-door neighbor, the Magellani Clouds which he has done so much to investigate.

It is sometimes held that men of science are so absorbed in their research that they have no interest in the humanities. This, however, was not the case among many of the lecturers, for Professors Wald and Shapley have a keen mind for poetry, especially that concerned with scientific subjects. For instance, it happens that Tennyson in "Locksley Hall" wrote:

> Many a night I saw the Pleiads, rising thro' the mellow shade,
> Glitter like a swarm of fire-flies tangled in a silver braid.

The puzzling part of this bit of poetry is the fact that without a telescope it is impossible for Tennyson or anyone else to see the Pleiades "like a swarm of fire-flies tangled in a silver braid," and this observation led Shapley to undertake an extensive search into the state of Tennyson's eyesight at the time he wrote this poem, 1842. Were Tennyson's powers of vision acute or defective? He found that Tennyson suffered from defective eyesight so that he did not see the Pleiades

as a group of seven or eight stars, but with the hazy effect described in his poetry. Thus did Shapley supplement Tennyson's poetic insight with scientific accuracy.

Obviously in a Conference lasting but a week, it was difficult to give a synthesis of the achievements of the various sciences, but this was done with remarkable success by such distinguished biologists as George Wald who presented the well-known story of evolution of life but with additional data derived from the sciences of biochemistry with their contribution to our understanding of the giant molecules which make up all living organisms. It did appear from his address, reprinted in *Scientific American* for August 1954, that life—whatever may be its ultimate explanation—cannot be considered apart from the complex and well-integrated arrangements of molecules in the human body. That life is nothing but a pattern of molecules assembled in dynamic order to sustain the living cell seemed to be close to reductive materialism to several of the clergy present, and one distinguished minister from the Boston area indicated, by placing his hand at the level of his waist, that he could go along with Dr. Wald's view of life being a mass of molecules up to this level, but above this point to be sure life was much more than molecular activity, it was also mind and spirit! The Conferences did verge on one of the most difficult problems of science and philosophy, that of the relation of body to mind, and one wished that such an evolutionary philosopher as Roy Wood Sellars had been present to make clear his version of emergent evolution to the effect that greater complexities of molecular arrangements sustain higher qualities which themselves are irreducible to lower levels of reality.

The philosophies of emergent evolution, creative evolution, evolutionary naturalism, were never far from the discussions of the wise and learned "owls" that met under the direction of Rev. Lyman Rutledge. I should like to pay tribute at this moment to his able leadership of these discussions, to his ability for stating radical issues between science and religion in dignified language, to his frequent emphasis on the relevance of values, and to his gentle dismissal of the participants at a time when all good scientists and all good religionists should retire for a cool night's rest, undisturbed by the hazards of modern civilization!

It is felt by eminent botanists such as Dean Edmund W. Sinnott of Yale that biology has much to contribute to an understanding of the universe from the point of view of religion, namely a universe in which the Creativity so eloquently invoked by religious seers and prophets is manifested in that remarkable organizing power of living matter which forms the subject of Dr. Sinnott's latest volume, *The Biology of the Spirit.* An emergent philosophy of nature and of life was given great prominence by Dr. Roy G. Hoskins, formerly director of neuro-endocrine research, Harvard Medical School, and the same theme was continued by Professor Alfred Emerson, zoologist of the University of Chicago, who applied the concept of "homeostasis"—the self-regulating capacity of the organism—to society itself. This term was first used by Dr. Walter Cannon in his important work, *The Wisdom of the Body.* Dr. Emerson has discovered in his research grounds for amplifying its meaning to include ethics, for he stated: "Right is conceived as conduct tending toward increased optimal living and homeostatic control." Man is dutifully bound to strive towards personal integrity and effectiveness, this being his individual homeostasis. In fact, the impact of Dr. Emerson's ideas on the 1955 Conference was such that, for several days, the members considered themselves as emergent self-conscious organisms clambering up the geological strata of Star Island in the direction of the chapel where they hoped to achieve spiritual homeostasis, the lamp unto their feet being provided by visible radiation produced by the combustion of liquid hydrocarbons!

The place of aesthetic appreciation arising from the study of the vast realm of the Cosmos was always close to participants and leaders alike, and it was beautifully expressed by Dr. Emerson in a morning lecture where he uttered the religious sentiments of a man of science:

> There is some reason to think that the recognition of order and harmony in thought and ideas as well as in nature and the works of man may give rise to emotional pleasure akin to that derived from other forms of beauty. The motivation from aesthetic emotions stimulates the scientist and humanist alike.

Mention should be made also of the contributions of Dr. A. G. Huntsman, Professor of Zoology, University of Toronto, strongly influenced by idealistic philosophy, of the friendly clash about child psychology between Dr. Henry A. Murray, Director, Psychological Clinic, Harvard University, and the witty and profound Dr. M. F. Ashley Montagu, Professor of Anthropology, Rutgers University, whose conception of human nature was much more encouraging than that of the neo-Calvinist tendency in theology.

The place of religion was ably defended by Rev. Dana McLean Greeley, Rev. Frank O. Holmes, and especially by Professor Henry Nelson Wieman who, more than any other theologian in American life, has kept his ear to the ground so as to be in closer touch with the advancing march of science. In three addresses, Wieman delineated his conception of religion as devotion to what is supremely worthful in human life and to that which releases the individual through the creative interchange in which he is liberated from twisted defensiveness and violence to make his contribution to a loving community. Personally, I was hoping that Dr. Wieman would mention his ontology of creative evolution in which his theism is oriented. While men of science and many advocates of liberal religion urged him to consider the cosmic environment which is after all the source of human life, he was unwilling to embark on what seemed to him to be a useless metaphysical enterprise.

The reason why I stress an ontology of emergent evolution is that the most prominent school of theologians of the present day—who studiously avoid conferences on science and religion—imply quite a different ontology, that of Neo-Orthodoxy. Unless a rival ontology is presented by Neo-Naturalists and made the foundation of religious insights, the Neo-Orthodox school will continue to claim the finality which it so skillfully denies to others, even when these make no such absolute claim for their own position. It would seem, then, that the issues of science and religion are ultimately questions of our conception of the nature of reality and of man's place in it. It is a mistake to regard metaphysics as equivalent to some type of medievalism. It was such an evolutionary materialist as the Unitarian Roy Wood Sellars who wrote in *The Philosophy of Physical Realism:* "I am an unashamed ontologist, and a convinced believer in the ontological reach of science. And this in spite of pragmatist, Viennese positivist, or religious personalist."

What are the positive achievements of such confer-

ences as were held by the Institute for Religion in the Age of Science? Here one's own subjective impressions no doubt come into play, but tangible vistas for further exploration come into mind:

1. It is rewarding to note to what degree scientific descriptions of biological phenomena may be given an ethical and religious interpretation. This was particularly the case in connection with Emerson's concept of homeostasis as applied to society, but there is a point which deserves mention. It is the special glory of religious spirits to have depicted the conditions for homeostasis in terms of ethical and spiritual relations far ahead of the slow inductive procedure so necessary to science—and not merely depict but die in affirmation of their values.

2. The conferences had a strong accentuation on the materiality of the universe. Gone is the day when the defense of religion seems to be made on the basis that somehow there is a "soul" or a "spirit" within the atom, and that, in the words of Jeans, it is a thought in the mind of God. The popular impression that in view of Einstein's theories and of modern atomic phenomena we should return to Berkeleyan philosophy (a proposal favored by Lincoln Barnett)—in which Shapley's galaxies dissolve in the mind of God and thus do not exist objectively in any case—was a facile reconciliation not even mentioned at the Conference. The material universe, then, in its inner structure possesses an order, harmony, and emergent creativity which can in no way be reduced to sensations or mental impressions or patterns of mathematical or symbolic logic. It has its own integrity in the matter and form of its objective order.

3. This accentuation of the materiality of the universe involves an emphasis on evolution. But is this not a return to nineteenth-century evolutionism with the theories of Herbert Spencer and Henry Drummond, whose works are no longer read? To be sure, Richard Hofstadter's studies on *Social Darwinism* must be kept in mind, for he has shown that evolution—like the Bible—can be made to prove anything from conservatism to radicalism. Nevertheless, a frank acceptance of emergent evolution is being once more appreciated by religious thought, for did not Canon Charles E. Raven in his Gifford Lectures on Science and Religion for 1951-52 dedicate his labors to Jan Christiaan Smuts? Dr. Raven indicates that he "has become increasingly sure of the continuity of biological and historical studies, that the story of evolution is in series with that of humanity, and that, if the whole record down to and including Christ is accepted as covering a single process, it discloses a remarkable coherence." Creativity in time and in space is the very nub of any meaning that can be given to any divine process—for those who take Time and processes of organization seriously. Fred Hoyle in *Frontiers of Astronomy* states: "The notion that matter is something inert and uninteresting is surely the veriest nonsense. If there is anything more wonderful than matter in the sheer versatility of its behaviour, I have yet to hear tell of it."

4. Our feeling of the tremendous and fascinating mystery of the universe, which Rudolf Otto recognized as the essence of religion, is still valid. The philosopher Samuel Alexander indicated far more than a connection to Turkish culture when he affirmed that he was an Otto-man! Whether the universe be regarded as a theological creation, or an emergent evolution, or a materialism of levels, the scientist is the first to claim that the investigation of these levels presents him with a fascinating and exhilarating mystery which fills him with humility at the grandeur and complexity of the forms he investigates. This sense of a glorious and emergent mystery is perfectly applicable to the universe of a Harlow Shapley and of an Albert Einstein. Does not Shapley speak repeatedly of "the glory of the universe," and did not Einstein write of the sense of the mysterious as the essential element in religion? This is one way of recovering the element of the sublime in religion.

5. But the element of the sublime may also be recovered by a new appreciation of the great religious figures of history, so well delineated in their heroic grandeur by Professor Edwin P. Booth of Boston University in his morning chapel addresses. We must recover the vision of religion as a great artistic venture manifesting the patterns of the inner life in its relation to the environment depicted by the man of science.

There are no doubt many topics which require further exploration and consideration and there will indeed be further opportunities for the integration of science and religion during those happy weeks at Star Island under the leadership of outstanding lecturers so ably chosen by Dr. Ralph W. Burhoe, Executive Officer of the American Academy of Arts and Sciences, Boston, and his Program Committee. An increasing appreciation of these two pervasive interests of the human spirit—science and religion—will lead us to reiterate the words of the great modern mystic, Simone Weil: "No deaf men's dialogue could possibly equal in comical force the polemic between the modern spirit and the Church," for the polemic may well grow into collaboration in the search for Truth.

The Field

(*Continued from page* 18)

zen will be made to feel like a second-class citizen."

"The United States already has a national motto, *E Pluribus Unum*—one out of many—engraved on its Great Seal, and originally suggested by Franklin, Adams and Jefferson, in 1776. The phrase, "In God We Trust," is of comparatively recent origin, and it was not used on our coins until 1864. It lacks the historical and universal appeal of *E Pluribus Unum.*"

"Moreover, the adoption of a creedal motto in a nation where nearly half the people do not adhere to any church is a divisive move calculated to stir up unnecessary dissension. Theistic belief is not a necessary basis for good citizenship. An unbeliever can be just as loyal to his country as an orthodox church member, and we should not penalize any American for his lack of theological conformity."

"We particularly deplore the speed with which the proposal to adopt a religious slogan as the national motto was rushed through the House with no public hearings. We trust that the Senate Judiciary Committee will ventilate the issues thoroughly in a committee hearing before it is consigned to the Senate floor."

—*American Humanist Association.*

Western Unitarian Conference

700 Oakwood Boulevard, Chicago 15, Illinois
RANDALL S. HILTON, Executive Secretary

SECRETARY'S REPORT

This is my thirteenth annual report to the Western Unitarian Conference. Much has happened during these years as those of you who have watched the development of the Unitarian movement well know. This past year has been among the most eventful. I want to tell you some of the things that have happened and discuss some of the trends that seem to be developing.

Before doing this, however, I want to mention a personal matter. Mrs. Hilton and I want the Conference to know how much we appreciate the concern and understanding accorded to us during our prolonged vigil while our daughter, Gaynor, conducted her valiant but losing fight for life. The generous "anonymous" gift which came at Christmastime 1951 from so many individuals and organizations of the Conference and the innumerable expressions of sympathy following Gay's death last August 28th, just two months and three days short of her twelfth birthday, were most heart-warming and served to strengthen those inner resources upon which we had to draw so often and so long. For this and for the many other evidences of friendship we are deeply grateful.

There is an old saying that "figures don't lie, but that liars do figure." I am neither going to figure nor lie, but I do want to give you some comparative round numbers which will indicate some of the changes that have taken place during the last thirteen years. When I gave my first report to you in May 1944, the treasurer reported that we had received from our investments a little over $5,000.00. The treasurer's report today indicated receipts from investments of approximately $13,000.00. In May 1944 we had received from the United Unitarian Appeal during the year $2,600.00. This year we received $7,500.00. In 1944 the treasurer reported expenditures for Board and Committee meetings approximately $250.00. This year we will have spent for Board and Committee meetings nearly $1,700.00. Our overall budget for 1943-1944 was $7,500.00. This year we will have spent a little over $21,000.00. These comparisons are meaningless unless translated into meaningful terms. That I now propose to do, for there are more important reasons for this than just inflation.

One of the most important happenings in the Conference during the past few years, and which has continued during this year, is the involvement of more and more people in the concerns and affairs of the Conference and its sub-regional areas. You should be aware of, and know about, the record in attendance and hours of work set by your Board of Directors; the growing effectiveness of the Program-Planning Committee, which is composed of representatives from the subregional areas; the constructive contributions of the Religious Education Committee; the efficiency of the Geneva Planning Council; the surveys of the Committee on Worship Materials; the endeavors of the Youth Committee; and the pioneering and potential significance of the new Committee on Fellowships, which is in a real sense an extension committee for the whole Conference. In addition to these, there is the Conference Committee on the United Unitarian Appeal and the Advisory Committee on Unitarian Ministerial Fellowship. Then, too, there is the Nominating Committee which is also representative of the sub-regional areas. The officers met monthly for the purpose of discussing the affairs of the Conference. I want to express my thanks, and I am sure yours, too, to the members of these committees for their devoted service to the Conference. Taken all together, this means that there are some ninety different persons involved in overall Conference matters. This is more than double, almost three times, what it was thirteen years ago.

In addition we now have eight sub-regional area organizations covering the entire Conference. Their officers and committees would involve another one hundred, at least, in activities above the parish level. This, again, is more than three times as many as thirteen years ago. And I would point out that none of this takes into account the increasing number of volunteer personnel of the Unitarian Service Committee or the Board and Committees of the American Unitarian Association.

This is an expanding and enthusiastic movement. Such expansion and enthusiasm create problems. But these are the kinds of problems, with their attending headaches, which are enjoyable, for they are growing pains.

Along with this, of course, is the increasing participation of more and more people in the sub-regional and regional conferences and workshops. Outstanding is the phenomenal growth of the Midwest Unitarian Summer Assembly, more popularly known as the Lake Geneva Conference. The attendance at Geneva has doubled in the last thirteen years, reaching an all-time high in enrollment last summer of 531. An exceptional program is planned for this summer, June 24 to 30, 1956, at the usual place, College Camp. There will be such headliners as Dr. Ralph F. Fuchs, Executive Director of the American Association of University Professors; Dr. Henry Nelson Weiman, world-famous religious philosopher and educator; and Dr. Angus MacLean, the most outstanding authority in the field of liberal religious education and the Dean of the Theological School of St. Lawrence University. You should plan to attend Geneva or at least see to it that your church or fellowship is represented there.

For your information, also, you should know that due to a combination of overcrowded conditions and meeting the expressed wishes of the high-schoolers, there will be a separate High School Conference held this summer from August 12 to 18, at College Camp. We hope you will tell your high school students about it and help them to attend it.

Out of this expansion and growing enthusiasm have come desires and demands for improved and increased services. Requests are before the Board for added Conference field workers in religious education, for college centers, and for fellowships. A request is also before the Board for a more central location in Chicago for the Conference office. The Board has the problem of weighing possibilities, probabilities, and priorities. A change of office location would increase the overhead. What are the priorities between overhead and services?

What are the possibilities and probabilities of added staff? Is the record of performance by our churches and fellowships in the United Appeal such that we can gamble on their future contributions, making it possible for the Appeal to grant the request for a field worker which was turned down this year?

The Appeal is not unsympathetic to our desires. And the Western Conference is only one of the regions which made such a request and did not get it. In discussing this with the Appeal Board in New York last Sunday, two recommendations were made. One was official and the other not, but suggested for consideration anyway. The official suggestion was that the Regional Directors study the needs for increased field work in their areas, pool their needs, and cooperate with any national organizations that may be involved, such as the Division of Education of the Council of Liberal Churches, the Extension Department of the American Unitarian Association, and the Liberal Religious Youth, in planning a coordinated and integrated program for presentation to the United Unitarian Appeal. The Regional Directors are meeting this summer and this will be one of the main items on the agenda. The other suggestion is to the effect that the regions establish dues for their member churches and fellowships. Some regions have this already, although not in an adequate amount to make any appreciable difference.

So far there has been no desire or suggestion that could not be met or satisfied if we had the money. Thus, the problems all come back home to roost. The solution ultimately lies with the individual church and fellowship accepting full responsibility for their suggested share of the Appeal goal. As a member of the Board of the United Appeal, I can assure you that the goal of the Appeal will be increased to meet our expressed needs as rapidly as there is evidence that Unitarians will make adequate contributions for its support. The Western Conference has made steady increases in contributions to the Appeal. But we have never yet exceeded 75 per cent of our full quota. It is easy to figure out how to spend money. It is somewhat more difficult to find the formula for raising sufficient funds to satisfy our needs, not to mention our desires.

One of the most exciting aspects of our growth during the past eight years has been the galloping progress of the fellowship movement. We are proud that the first fellowship was organized in the Western Conference at Boulder, Colorado, in 1948. On July 4th, to be exact. The one-hundredth fellowship was organized in Springfield, Illinois, in 1953. There are now over 190 fellowships throughout the continent. Maybe we can have the two-hundredth soon. Forty-seven of the fellowships are in the Western Conference. There are two more being organized which we hope will be recognized before April 30th. We have had three communities in which there were fellowships but which are not now existent. More than balancing this, we have had four fellowships that have become churches.

Even though we have not obtained the extra funds for another field worker, we have received during the last two years more than our share of money for new churches. This past year the American Unitarian Association had funds for assisting only two new churches. Both of these are in the Western Conference. They are Birmingham, Michigan; and Park Forest, Illinois. The Association has only money enough for two again this year and one of them will be the new North Shore Unitarian Church, now meeting in Highland Park, Illinois. This is another area in which more funds are badly needed.

One of the jobs of the Regional Director is to keep our pulpits well-filled and filled well. Anyone who has had the opportunity to get acquainted with our ministers knows that in this we have been gratifyingly successful. There has been a high level of stability in our pulpit situation for some time. However, this year someone seems to have given the wheel of fortune a spin and where it will stop nobody knows. John Fordon left Ft. Wayne to go to St. Louis as minister of Eliot Chapel and Associate to Thaddeus Clark. Ft. Wayne has called Hugo Leaming, Assistant Minister at Miami, Florida. Russell Lincoln gave up his half-time job with the Farmington, Michigan, Universalist Church, to become full-time Minister of the new Birmingham Church which he had served half time as a fellowship. Ronald Walrath was graduated from Meadville last June and became Assistant to Arthur Foote in St. Paul. John Alexis Crane (Lex to his friends) came from Vancouver, B. C., to the new Park Forest, Illinois, Church. John Brigham left Sioux City, Iowa, to become the Minister of the Burlington, Iowa, Fellowship and to be field representative of the Stevens Fellowship for recruiting Unitarian ministers. Peter Raible left an Assistantship in Providence, Rhode Island, to become minister at Lincoln, Nebraska. Ralph Bailey announced his impending retirement at the end of August from the Milwaukee Church. Milwaukee has called John Cyrus, thus leaving Omaha vacant as of September first. Julius Krolfifer has announced his retirement this summer. Rudolph Gilbert is leaving Denver the end of August. Thus, we have Sioux City, St. John's of Cincinnati, Omaha, Denver, and the new North Shore Church all in various stages of looking for competent ministerial leadership.

The holding of capital or building fund campaigns has become epidemic among our churches. I reported on several last year. Those who have done such during this year, are doing so, or will be doing so in the immediate future include Alton, Evanston (for the second time in three years), Detroit, Flint, Minneapolis, and St. Paul. Most of these used professional assistance.

Churches which have undertaken or are undertaking new construction for increased facilities include Cincinnati First, Colorado Springs, Geneva, Ann Arbor, Flint, Des Moines, and Toledo. Alton purchased a parsonage; Evanston, Indianapolis, and Davenport bought or optioned lots on which to build. Bismarck Fellowship purchased a house for its headquarters; Bloomington, Indiana, is renting one; and other fellowships are contemplating similar actions.

I would like to list all of the churches and fellowships and relate the significant progress they are making. There are undoubtedly some oversights which should have been included in the paragraph above. If so, I am sorry. This report was written on the train returning from New York, where as Vice-President of the Appeal I attended the Campaign Committee and Board meetings. Thus, I had to rely overmuch on memory. However, even though I cannot list them all, I am excited and enthusiastic about what our churches and fellowships are doing. I hope that I have been able to convey some of this feeling and attitude to you.

With all of this self-propelled progress you may wonder what I have been doing. Succinctly put, I have been trying to keep up with it. This past year has been

one of the most, if not *the* most, busy and traveled years I have had. I contemplated reciting to you my schedule. In fact I took my calendars with me on the train for that purpose, but just going over them made me tired all over again, not unpleasantly so but tired. I decided that such a recital would tire you too, or at least bore you. It certainly would greatly lengthen this report, and I remember the advice of a friend who at a recent meeting held in Chicago quoted what he called an old Chinese proverb: "Long spoke, big tire."

Thus, if what I have said has whetted your curiosity rather than dulled it, then the next time you have an opportunity to ask me questions, please do so and I shall try to fill in the gaps.

In conclusion I would like to reemphasize the fact that as Unitarians increase their support of the United Unitarian Appeal so will be increased the services rendered to them. As my father, a Baptist minister, used to say when introducing the offertory, "As ye freely give, so shall ye freely receive." Also, I want to make clear that on the whole the health and progress of our churches and fellowships has never been better, that participation in area, Conference, and national programs is at an all-time high, and that the outlook for the future is exceedingly bright.

SUMMARY OF ANNUAL MEETINGS

The following is a summary of the Minutes of the annual business sessions of the Western Unitarian Conference held in Madison, Wisconsin, April 20 and 21, 1956. Rev. Edwin T. Buehrer, Conference President, presided.

At the first session Mrs. William G. Rice, Chairman of the Madison Committee on Arrangements and Hospitality, announced the general pattern, procedures, and meeting places for the programs. Mr. Rolfe C. Hanson, Chairman of the Board of the First Unitarian Society of Madison, welcomed the Conference to the Madison Church. Dr. Leslie T. Pennington, Vice-President of the Western Unitarian Conference, responded on behalf of the Board and delegates. Rev. Max D. Gaebler, Minister of the Madison church and Chairman of the Program Committee, explained the formation of the Advisory Commissions which were to meet Friday afternoon and Saturday morning. The President appointed the following committees—Credentials: Mrs. Fred Clarenbach, Madison; Mrs. Carl Schaad, Chicago; and Mr. Charles Van Dine, Dayton. Resolutions: Mr. Frank Schramm, Burlington; Mrs. John Ely, Cedar Rapids; Mr. Rolfe Hanson, Madison; and Rev. William D. Hammond, Grosse Pointe.

At the second business session, the Secretary, Mr. Hilton, presented on behalf of the Board, an amendment to the By-laws providing for delegate status and voting privileges to ministers of fellowships. The amendment passed unanimously.

The Treasurer, Dr. Reese, presented the operating statement for eleven months ending March 31st and an estimate of income and expenditures as of April 30th. He noted especially that during the year the Iowa Unitarian Association Fund had been established from monies placed with the Conference for investment on their behalf; the expenditure of $2,488 from capital reserves to underwrite the publication of *We Speak of Life* and the combined volume of *We Sing of Life* with *We Speak of Life;* and a net capital gain of almost $13,000.

The Secretary's report was read and at the request of the delegates is printed above.

In the absence of the Chairman, Mrs. Harry Burns of Cincinnati, Rev. Max Gaebler gave the report of the Nominating Committee. The following officers and Board members were elected:

President—Rev. Edwin T. Buehrer, Chicago.
Vice President—Dr. Thaddeus B. Clark, St. Louis.
Treasurer—Dr. Curtis W. Reese, Chicago.
Secretary—Rev. Randall S. Hilton, Chicago.

Board Members—
Mr. Addison Brown, Rockford.
Dr. Leslie T. Pennington, Chicago.
Rev. Charles W. Phillips, Des Moines.

The officers serve terms of three years; the members of the Board, four years.

At the third business session there were reports from various Conference Committees and Advisory Commissions. Mrs. Fritz Schaefer, Indianapolis, read the report of the Religious Education Committee as prepared by the chairman, Mrs. G. Richard Kuch of Chicago. Rev. John W. Brigham of Burlington, Chairman of the Program-Planning Committee, told of its activities. Rev. Charles W. Phillips of Des Moines, Program Director for the Geneva Summer Conference, announced its dates (June 24-30) and program. Mr. Ernst Wallau, Waukesha, Co-Chairman for the United Unitarian Appeal, spoke of its progress. Mrs. Fred Clarenbach reported for the Credentials Committee.

The President, Mr. Buehrer, spoke of his activities and of some of the problems and opportunities facing the Conference.

COMMISSION REPORTS

1. **Religious Education**—Mrs. Randall S. Hilton reported on the deliberations of the Commission on Religious Education. A resolution urging the Board to seek ways and means of providing a field worker for the Conference was presented and adopted. It was also recommended and adopted that the Secretary be instructed to send a letter of appreciation to Mrs. Kuch for her work as chairman of the Conference Religious Education Committee.

2. **Unitarian-Universalist Relations**—Rev. Charles W. Phillips reported for the Commission. It met three times. The concensus seemed to be that Uni-Uni cooperation was a primary responsibility of the sub-regions. No general resolution or recommendation was presented to the Conference. Mr. Gaebler stated that he felt it was unfortunate that the Commission made no recommendation approving the report of the Joint Unitarian-Universalist Commission recommending merger. Mr. Phillips reported that the Commission had considered this at Mr. Gaebler's request but decided not to make any recommendation either for or against. Mr. Gaebler then requested Rev. Arnold Westwood of Urbana, Illinois, to read the resolution passed by the Western Unitarian Conference branch of the Unitarian Ministers Association approving the Joint Commission's report. Mr. Gaebler then moved the approval of the action by the ministers. This motion was in order under the By-laws, since the ministers' action took place after the 60-day time limit for resolutions. However, the

motion was amended to be the action of the Conference without reference to the action of the ministers. This was not in order under the By-laws. The Conference then, by overruling the chair, not legally but *de facto,* suspended the rules and voted as a Committee of the Whole. The vote approved the Joint Commission's Report approximately 50 to 30.

3. **Social Action**—Prof. William G. Rice reported that representatives from thirteen churches participated in this Commission. Two recommendations were made: One to add two paragraphs to the preamble of the A.U.A. Resolution No. 5 on Race Relations, and two suggestions to be added to the body of the resolution to the effect that the Unitarian Service Committee take some action concerning Trumbull Park in Chicago. This was passed. The second recommendation was also approved. It provided for a letter of commendation to be sent to Rev. Martin Luther King for his leadership in Montgomery, Alabama.

4. **Fellowships**—Rev. John W. Brigham reported the discussions and conclusions of the Commission on Fellowships. No recommendations for action were presented. However, it was pointed out that there was real need for more field service for our growing and expanding fellowships.

5. **Resolutions Committee**—Mr. Frank Schramm, Chairman of the Resolutions Committee, presented resolutions concerning Dr. Ralph E. Bailey of Milwaukee and Rev. Julius F. Krolfifer of St. John's Church, Cincinnati, who are retiring this summer from the active ministry. These were unanimously passed. Also passed unanimously was the resolution of thanks and appreciation for the excellent arrangements and hospitality of the Madison Church. Thus ended the business sessions.

The general programs of the Conference included addresses by Dr. Homer A. Jack, Evanston; Mrs. H. Malcolm Priest, Pittsburgh; Mr. William T. Evjue, Madison; Dr. John Hope Franklin, Washington, D. C.; and Prof. Paul Schilpp, Evanston. Rev. Robert T. Weston, Louisville, gave the Conference Sermon. Statements honoring Dr. Ralph E. Bailey and Rev. Julius F. Krolfifer were given by Dr. Curtis Reese and Rev. Ellsworth Smith. The Channing-Murray Foundation held an Open House at the Student Center. Of course all were interested in the Frank Lloyd Wright architecture of the Madison church.

BOARD MEETING: SUMMARY

The following committees were appointed:

Executive Committee: Edwin T. Buehrer, Thaddeus B. Clark, Curtis W. Reese, Randall S. Hilton, Addison Brown.

Investment Committee: Curtis W. Reese, Randall S. Hilton, Addison Brown.

Committee on Service Materials: Vincent B. Silliman, John Fordon, Max D. Gaebler, Mrs. Perrin B. Root.

Expansion of Services. There was general discussion of the recommendation from the Program-Planning Committee and the annual meeting concerning enlarging the staff to provide more field services. The major problem is financial. Suggestions were made for setting up a plan of "fees for services rendered" and for seeking increased support from the United Unitarian Appeal. The Secretary was instructed to discuss these proposals with other Regional Directors and departmental officers to ascertain whether some joint plan could be established.

Uni-Uni. The Executive Secretary was instructed to make known to the Midwest Universalist Conference that the Board of the Western Conference was willing to enter into negotiations looking toward the merger of the two organizations if and when the Universalists desired to do so. He was also instructed to negotiate with the Executive Minister of the Midwest Universalist Conference for the purposes of holding a joint meeting next year.

The next meeting of the Board was set tentatively for Monday, October 1, 1956.

IN MEMORIAM—JULIUS F. KROLFIFER

Julius Krolfifer, who had announced his retirement in August from the ministry of St. John's Unitarian Church, Cincinnati, after serving there for 25 years, died on May 2nd. Rev. Ellsworth Smith, minister of the First Unitarian Congregational Society of Cincinnati, conducted the memorial service. Prior to his outstanding ministry at St. John's Church, which was culminated by the erection of a new building, Mr. Krolfifer was for seven years minister of the Unitarian church in Davenport, Iowa. He also had served the First Unitarian Church of Seattle, Washington, and had been Minister-at-Large for the American Unitarian Association. A man of integrity and great energy, Julius Krolfifer was conscientiously and actively devoted to his cause and his people to the very end.

HEYWORTH—"25"

The friends and parishioners of Rev. John Rushton Heyworth honored him on the occasion of his Twenty-fifth Anniversary as Minister of the Unity Unitarian Church of Chicago. He was presented with a generous purse and a scroll of appreciation for his long and faithful service to the church and the Lake View Community.

UNITED UNITARIAN APPEAL RESULTS

Area	Gave in 1955	Gave in 1956
Rocky Mountain	$ 1,428.21	$ 1,384.50
*Iowa-Nebraska	5,770.93	6,925.02
Minnesota	6,616.66	5,946.56
*Abraham Lincoln	5,704.36	6,348.72
*North Central	3,765.73	3,930.45
*Chicago	9,717.00	10,465.16
*Michigan	8,454.30	8,876.48
Ohio Valley	8,559.98	8,512.51
*Special Gifts	679.00	1,545.00
	$50,696.17	$53,934.40

*Increased cash contribution.